THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night"* (PSALM 90: 4).

No. 52, Vol. LXXX. Thursday, December 26, 1918. Price One Penny.

## BRIGADIER-GENERAL RICHARD W. YOUNG.

AN APPRECIATION, BY HEBER J. GRANT.

[BIOGRAPHICAL SKETCH.—Born in Salt Lake City, April 19th, 1858; son of Joseph Angel and Margaret Whitehead Young; University of Utah, 1874-7; graduated United States Military Academy, 1882; Degree of Bachelor of Law, Columbia University, 1884; Second-Lieut. in the 5th United States Artillery, 1882-9; Captain Acting Judge Advocate in the United States Army, on General Hancock's Staff, 1884-6; resigned from Army, 1889; Brigadier-General Utah National Guard, 1894. Captain and Major commanding Utah Light Artillery, Spanish-American War and Philippine Insurrection, 1898-9; awarded Medal of Honor for Distinguished Services and later brevetted as Lieut.-Colonel, Colonel, and Brigadier-General; admitted to Bar in New York, 1884; in law practice, Salt Lake City, since 1889; Member Salt Lake City Council, 1890-1; Board of Education, 1890-4, 1898; Member of Board of Visitors, West Point, by presidential appointment, 1902; Supreme Provost Judge, Associate Justice, and President of the Criminal Branch of the Supreme Court of the Philippine Islands, author of the Criminal Code for the Philippine Islands; twice Democratic candidate for the Supreme Court, State of Utah; Regent University of Utah, 1905-17; Trustee, Brigham Young University and Brigham Young College; President, International Army Congress, 1912-14; Colonel, 145th Field Artillery, United States Army, stationed at Camp Kearney; appointed to the Efficiency Board at Ft. Sill. Promoted to Brigadier-General, April 12th, 1918, commanding 65th Brigade, 40th Division, American Expeditionary Forces now in France. His last visit to Salt Lake City terminated July 23rd, 1918. Now in training near Paris].

From my earliest childhood I have been intimately associated with Brigadier-General Richard W. Young. As boys and young men we were in the same class in the Old Thirteenth ward Sunday-school, our class being taught by the late President of the High Priests' Quorum of the Ensign stake, Hamilton G. Park, whom we

learned to love very dearly, and whose inspired teachings in our young manhood days have, no doubt, had much to do with the shaping of our lives. We attended the University of Deseret, now the University of Utah, together, up to the time that I was fifteen years of age, when I became the policy clerk in an insurance office, and Richard continued at the University until he secured an appointment as the Utah cadet to West Point.

When he went to West Point his grandfather, President Brigham Young, gave him a blessing, setting him apart just the same as though he were going upon a mission, giving him instructions to live the gospel of Jesus Christ the same as missionaries are instructed. He carried out the President's injunctions to the letter, living a splendid, pure, clean, upright life during his stay at West Point.

After graduating from the Military Academy, in 1882, Richard W. thought seriously of resigning from the army, as there was a surplus of lieutenants at the time and there was no disgrace whatever in resigning, but after mature deliberation and consultation with his friends in Salt Lake he concluded to remain in the Army. While stationed on Governor's Island he found that by boat connection he was able each morning to take an elevated train for Columbia College, where he completed a course in law, graduating in 1884 with honors and fulfilling his desires in the legal line and drawing a salary while doing so, in place of running in debt for a legal education, which he would have done had he resigned from the Army at the time of his graduation from West Point.

General Winfield S. Hancock, who was in command at Governor's Island when Richard graduated, was so impressed with Richard having so industriously prepared himself for the battle of life by graduating with honor as a lawyer, that he showed his appreciation of Richard's work by choosing him for one of his staff with the rank of captain.

As I sat in a Broadway window watching the five-mile cortege of the funeral of the late President Ulysses S. Grant, I felt quite proud to have the grandson of the late Prophet, Brigham Young, riding at the front line of this great procession with General Hancock. He had as much to do, I am sure, with the arrangement of the details of that funeral as any officer under Hancock.

Subsequently, General Hancock, to give Richard a little practical experience in law, detailed him to go to Washington to assist in the celebrated Swain court-martial trial. I was very glad to read in a Washington dispatch at the time that the grandson of Brigham Young had done good work during this trial. Subsequently, when there was some trouble with mobs in one of the Eastern cities, Pittsburg, if I remember correctly, and the United States troops were called out, Richard wrote a pamphlet upon the rights of the Army in cases of mob troubles, and I

believe this pamphlet has been officially adopted by the Government as its standard. General Hancock's Judge Advocate General was finally detailed to go to Washington, as I remember, to write a law book, and during his absence the General chose Richard as his Judge Advocate General, and was working to secure for him the permanent appointment as Judge Advocate General of the Missouri department of the Army, as the man holding the position had just died, but General Hancock passed away, and "a new Pharaoh arose," so to speak, "who did not know Joseph." Richard W. lost his position as Judge Advocate General.

Soon after this, Richard came home on a furlough and thought again of resigning from the Army but after some consideration and consultation with myself and other friends, he again decided to remain in the Army, and within two or three months he found a young officer who had been detailed to Fort Douglas, Salt Lake City, only too happy to exchange places with him, and he was soon home again, located at Fort Douglas, and was able to take a street car for the city almost daily, and get some practical legal experience. When detailed to leave Salt Lake he finally concluded to resign from the Army and practice law. He had a very splendid income and fine legal business at the time the trouble with Spain broke out, when he volunteered and was made a captain of artillery, subsequently as major commanding the Utah batteries which went to the Philippines.

There is no need of my saying anything in regard to the splendid way the Utah batteries covered themselves with glory in the Philippines, as their record is one with which all Utah is familiar and proud. When our trouble with Spain ended he was made one of the Supreme Court Justices of the Philippines, being President of the Criminal Branch. He wrote the Criminal Code for those islands, which is still in use. It was a great financial sacrifice for him to volunteer as a captain to go to the Philippines, but in the providence of the Lord, the statement that "sacrifice brings forth the blessings of Heaven" was fully justified in Richard's case, as it turned out that his appointment as Supreme Court judge, together with a very splendid increase during his absence in the value of one of his investments in Utah, which he cabled to me to sell but which cable I disobeyed, more than made up for the things he so willingly sacrificed. After his return to Utah he again built up a splendid law practice, and it was a financial sacrifice to him to volunteer and accept the appointment as Colonel of the 145th Field Artillery from Utah. But again it is verified in his case that "sacrifice brings forth the blessings of heaven," now that he has been appointed a Brigadier-General.

Richard W. Young is honest to the very core. He has been reliable and trustworthy in all the walks of life. He has been honored by being President of the Irrigation Congress, and he is an intimate friend of, and is highly respected by, some of the leading

men of our nation. His friends in Utah were delighted with his appointment as a Brigadier-General, and they are confident that he will "make good" in his new position.—*Juvenile Instructor.*

## FREEDOM THROUGH OBEDIENCE.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11: 28-30).

A blessed invitation indeed!

Seemingly faint at heart over the unbelief of the people, our Lord had sought strength in prayer. With the soulful eloquence characteristic of the anguish-laden communion which at recurrent periods He had with the Father, the Savior voiced His reverent gratitude that God had imparted a testimony of the truth to the humble and lowly whom He likened unto trusting babes, rather than unto men proud in their learning and arrogant in self-assumption.

Then, turning to the common people, the multitude who had just witnessed His miracles and listened to His lofty yet simple precepts, He urged anew their acceptance of Him and His Gospel in one of the grandest outpourings of spiritual emotion recorded for man to read.

His summoning yet pleading call was addressed to priest-ridden and Rome-governed Jews. Many of them yearned for release from thralldom, but the national spirit had been so broken that most of them had become inured to vassalage and tolerant of bondage.

The priestly hierarchy was boastful of its status, and strove effectively to deceive the people into the belief that they were free while sweating under the burdens of unrighteous exaction.

What had Christ to offer in mitigation of their grievous state? Certainly not the emancipation for which false rabbinical precept had led them to look—the reestablishment of the throne of David as an earthly kingdom, destined to subjugate all other nations by force of arms and make supreme the scepter of rehabilitated Israel.

Christ's kingdom was not, is not, nor ever shall be a merely secular or political dominion. His throne and crown are not of earthly make.

The people of Israel had brought themselves into bondage. Their vanished glory and fallen status had been foretold as an alternative fate, which would fall upon them if they departed

from the covenant and proved recreant to the God of their fathers. But more burdensome than Rome's mastership was the literal serfdom of priestly misrule. Rome was tolerant and conciliatory, while those who for the time sat in Moses' seat gloried in the shackles they had riveted upon the people through a blasphemous misapplication of the Law.

To the overladen and weary Jews came the offer of rest and peace. The Lord pleadingly invited them from drudgery to pleasant service, from the well-nigh unbearable burdens of ecclesiastical exaction and traditional formalism to the liberty of true worship, from slavery to freedom.

But they would not.

The gospel He offered was and is the embodiment of liberty, untainted by selfish license. True, it entailed obedience and submission; but even if such could be likened unto a yoke, what was its burden in comparison with the incubus under which they groaned?

The offer, the call, the invitation, is in full force and effect to-day. Transgression of the law is primarily or indirectly the cause of all suffering. Obedience to righteous law is the price of liberty. In such obedience lies happiness.

By a government of the people, administered in equity, every man is under wholesome restriction, in compliance with which he finds privilege and protection.

Irresponsibility is directly opposed to enduring freedom. But what are the restraints of democracy in contrast with enslavement under autocratic rules? How easy the yoke, how light the burden, and how glorious the blessings of righteous government!

The gospel of Jesus Christ is the expression of the eternal truth that shall make men free. It imposes obedience, compliance, voluntary submission as the conditions of enfranchisement in the Kingdom of God. In its conflict with sin the gospel neither slays nor makes men prisoners. Its weapons are persuasion, invitation, and awakening summons. Its antagonists suffer self-inflicted punishment, bring upon themselves imprisonment within the bars of lost opportunity, and formulate their own sentence of eventual banishment as alien enemies of the truth.

Liberty through obedience was the theme of Benjamin, the ancient prophet and king who thus addressed his penitent people, respecting their acknowledgment of Christ as the Author of salvation:

"And under this head, ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives" (Book of Mormon, Mosiah 5: 8).

And unto the repentant and obedient of the present day the Lord has spoken through the Prophet Joseph Smith:

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come" (Doctrine and Covenants 88: 86).

The Lord has spoken, saying to all men and nations: Come unto me in faith, doubting not; repent of your sins; be baptized for the remission thereof; and ye shall receive the Holy Ghost, and He shall guide you in the truth that shall make you free.

---

## "THE TESTATOR."

"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Hebrews 9: 17).

In all ages of the world's history, men and women have been called upon to sacrifice their life's blood for some great principle and the freedom of conscience. The Prophet Joseph Smith was one of this class. He gave all for the testimony which he had. He had seen the Father and the Son, and had witnessed the visitation of heavenly beings, including some of the prophets of old. He was made the instrument in the hands of God, to restore that which was lost, even the gospel of Jesus Christ; in short, he became the prophet, seer, and revelator, of modern times.

The Prophet knew that all he had seen and heard was of God, and he dared not deny that which he knew to be truth, and from a heavenly source. So, come what may, he was willing to sacrifice his blood for the principles he had espoused.

In the days of the Prophet Moses, the blood of goats and calves was used to sprinkle the Book of the Law, as a testimony to the children of Israel, and also to sprinkle the people, the vessels of the ministry, and the tabernacle. The priest would say, "This is the blood of the testament which God hath enjoined unto you" (Heb. 9: 20), because, as we read (Hebrews 23: 9), "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

Jesus Christ shed His blood upon the cross of Calvary, as a testimony of the truth, and the great plan of life and salvation, which He had brought to the human family, and, in so doing, He made Himself the world's greatest testator. Again, coming down the stream of time in the earth's history, we find that during the great upheaval, caused by the Reformation, many shed their blood, as witnesses against the wickedness on the earth, and as a testimony to their own righteousness.

As Saints, we should be grateful to those martyrs, who went through fire and blood in order that the great reformation could succeed. Although many sects and creeds were the result of

this revival, yet they, in reality, become the stepping stones to the true gospel of Jesus Christ, which was to be restored in the latter times. Coming down to modern history, we see that this, the world's greatest war, has caused the shedding of blood of thousands of precious souls. The question may be asked, What for? And the answer would be, Nothing more nor less than as a testimony against the falsehood that "Might is Right."

There is no doubt that the world will be purged by the blood of these men, and from their crumbling bones and from the ashes of ruined cities will arise a new people and a new world, with better conditions and greater hopes for the "grand millennium," which is near at hand, even at our doors.

Let us remember that the Prophet Joseph Smith staked his all, even his blood, for the cause of Christianity, and became a martyr, in order that our Christian faith may be a certainty, and that the gospel may have the "hall-mark of sterling silver" stamped upon it, thus making it ring true, and he became the greatest testator of the nineteenth century.

If I were asked which of all the great men of the world, including lawyers, doctors, preachers, professors, scientists, etc., had given to the world the best principles, and done the most good, and left the best "will," thus becoming a testator, I should have no alternative but to answer, Joseph Smith, the "Mormon" Prophet.

ROBERT H. SUMMERS.

## JESUS CHRIST'S SECOND COMING.

THE coming of the Son of Man never will be—never can be—till the judgments spoken of for this hour are poured out: which judgments are commenced. Paul says, "Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night." It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but He will reveal it to His servants the prophets.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc., and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. DECEMBER 26. 1918.

EDITORIAL.

## PROPER AUTHORITY NECESSARY.

MANY "Mormon" boys have been at the front in the great war. Some of them have laid down their lives on the various fields of battle; others have come through the conflicts, as the three men in Babylon came out of the fiery furnace, and as Daniel emerged from the den of lions, without a scratch. The hand of the Lord has been over them, in an especial manner.

Our brethren, who have experienced the power and protecting care of our heavenly Father in so many an hour of danger, will, we hope, not forget His goodness toward them. David, that great warrior, when looking back upon his stormy career, was inspired to sing:

> "Bless the Lord, O my Soul:
> And all that is within me, bless his holy name.
>
> Bless the Lord, O my Soul,
> And forget not all his benefits:
> Who forgiveth all thine iniquities;
> Who healeth all thy diseases:
> Who redeemeth thy life from destruction."

It is pleasing to the Lord to hold in grateful remembrance, the blessings received, and to proclaim among the children of men His goodness and mercy.

In the October number of the *Youth's Companion*, there is a story of a soldier boy, who, by a somewhat peculiar experience, was led to form the resolution to become a messenger of the gospel of peace, as an expression of gratitude to God. He was a lieutenant at the time he received a wound that brought him to the hospital. While there, he had a dream, or vision, which impressed itself on his mind, and, in a letter to his parents, he related his story in these words:

"I have been here three months, and they tell me you have been kept informed of my condition. This is the first time I have been able to dictate a letter."

[Here followed an account of the engagement in which he had been wounded]. "While lying in this hospital I have had a remarkable experience. There are five nationalities in my ward, and the Red Cross administers its wonderful aid to us all alike, of course. A few nights ago, in a sort of waking vision, I seemed to see these nations lifting up beseeching hands for help to be lifted out of darkness into light. Then a figure came walking through the ward all in white, and it was the Christ. He

stopped by my cot, and I heard him say, as plain as I ever heard you or mother speak, 'I commission you, with thousands of others like you, to preach the gospel to the world that has not heard or heeded it.'

"All that was as clear to me as any real happening. It *was* a real happening. I cannot describe to you the wonderful beauty of that figure as it came down between the cots. But I, as I lay there that night, said to my Lord and Master that I would accept His commission. If I am spared, I will come back as a gospel messenger to fight the battle for souls. I have received my second commission, and it is greater than the first."

The thought expressed in this letter is beautiful. Our Lord and Savior needs thousands of young men to become the bearers of the message of peace to the nations of the world, after this terrible war, and none can be better qualified for that work than those who have been surrounded by the battle-horrors themselves, provided they accept the gospel and receive the commission as ambassadors of Christ Jesus, through the proper channels.

The Elders of the Church of Jesus Christ have accepted the gospel and hold such a commission. They hold the Melchizedek priesthood for the express purpose of administering in spiritual things, in accordance with the Word of God. They have received the gift of the Holy Ghost, by the laying on of hands, and they enjoy the spiritual gifts, if they live clean, pure lives, and otherwise magnify their calling. They do not depend on dreams and visions for their commission. They have received it from the Lord, through His servants, who have been given the power and authority to confer it upon others and they, above all men, should feel the responsibility of proclaiming the gospel of peace.

The letter quoted suggests a question upon which many are not clear. Can a man receive a commission to preach the gospel through a dream, or a vision? We think not.

Some hold that an earnest desire to preach is a calling from the Lord to do so. Some are of the opinion that the commission given by our Lord to His first apostles authorizes everybody to act in the calling of a messenger from Him. To some a dream is a sure sign that they are called.

All this is erroneous. It takes but a moment's reflection to make the fallacy of such views apparent. A preacher of the gospel is an ambassador of Christ. An ambassador from one government to another must be appointed by the proper authority, and he must hold the credentials required. Suppose that a gentleman should come to London and claim to be an ambassador from the United States, and say that he dreamt that President Wilson came to him and appointed him; or, suppose, that he should present a copy of a letter of appointment, issued to an ambassador who lived a hundred years ago; what would happen? Would he be accepted? Would he not be thought simple-minded? But it is as necessary in the kingdom of God to be regularly appointed and

to have proper credentials, before undertaking to set forth the doctrines or administer the ordinances of the kingdom in the name of the Lord. God, through the Prophet Jeremiah (23: 21), rebukes the preachers who go out on their own accord and proclaim their own opinions as the word of the Lord. He says, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."

A question related to this is sometimes being raised by good, honest souls, not well-informed about the principles of the gospel. They say that it matters not to what church they belong, for if they do what is right, they will all, finally, be one church.

This is also a misunderstanding. It is true that all who fear God and live righteous lives will receive a glorious reward for what good they have done; in a life to come, they will receive the place for which they have prepared themselves in this life; but that does not give them membership in the Church of Christ. That Church is an organization, with laws and ordinances given and instituted by our Lord Himself, and it is only by submitting to those ordinances and accepting those laws that anyone can obtain membership in that organization.

The Church may be compared to a kingdom composed of citizens and officials. In the same country there may live side by side, citizens and aliens. There is a great difference between the two classes, and yet they live under the same flag, engage in similar occupations, mingle together socially, enjoying the benefits of the same laws, etc,, but a citizen has, nevertheless, a status essentially different to that of an alien. The latter can become a citizen by observing certain rules and regulations formulated for that purpose, but not until he has complied with the naturalization laws can he claim all the rights and privileges of a citizen. This is true with reference to the Church and Church membership. By nature we are aliens as regards the kingdom and the Church of Christ. By accepting Him as our Savior, our King, our Redeemer, and by being born anew by water and the Holy Spirit, we enter into the Church and become citizens in the kingdom of God. There is no other entrance. It is necessary to have a clear understanding of this subject, about which there is so much misunderstanding in the world, although it is so clearly set forth in the Scriptures.

As we have said, the Elders of the Church of Jesus Christ of Latter-day Saints have the priesthood and the commission to go to the world with the message of the gospel. We trust that those who have been through the fiery furnace and seen for themselves the fearful consequences of disobedience to the laws of God, will feel the importance of proclaiming the gospel of salvation in all the world. There is no better way of expressing gratitude to God for His mercies.

J. M. S.

## PRESIDENT SMITH'S LAST HOURS.

FROM THE *Deseret News*, NOVEMBER 19TH, 1918.

PRESIDENT JOSEPH FIELDING SMITH, revered head of the Church of Jesus Christ of Latter-day Saints, passed peacefully away at his home in the Beehive House, at 4:50 this morning, after an illness which has caused considerable anxiety among his family and friends for several months past. The end came quickly, as his condition occasioned no great alarm until Sunday morning, when he was seen to experience a sudden change for the worse and members of the family were hastily summoned to his bedside. From then on his previous rugged constitution gradually gave way and it became evident that the end was near. Monday afternoon he weakened perceptibly and although restoratives were applied and everything possible was done to revive him, life slowly ebbed and the beloved Church leader passed away at the time indicated.

In the passing of President Smith the Church loses one of its most conspicuous and stalwart figures, and the community a man who has done much for upbuilding of the great West. Born at a time when the Church was undergoing severe hardships, deprived of his father at an early age, and reared in the midst of difficulties and privations, these conditions developed a ruggedness and strength of character which peculiarly fitted him for the work he was called to perform in later years.

### LAST PUBLIC APPEARANCE.

A great shock to President Smith, and one which seemed to mark the beginning of his last illness, was the death of his son, Hyrum M. Smith, a member of the Council of the Apostles, who passed away January 23rd, 1918, after a very brief illness. Since that time President Smith had been more or less indisposed, and his visits to his office became less frequent. His last public appearance was at the October general conference, where he made the opening address and attended all the sessions of the conference but one.

### PRESIDENT'S LAST HOURS.

As previously indicated, President Smith took a turn for the worse Sunday morning. Since that time members of his family have been in constant attendance at his bedside. Last night President Anthon H. Lund, President Heber J. Grant, and Bishop Charles W. Nibley sat by his bedside, with members of the family. President Smith expressed to them that he felt his time had come, and these were his last words. The family of President Smith had been near him constantly, and he had received the best of care and medical attention.

A week ago Sunday, on the seventeenth anniversary of his being sustained as president of the Church, he expressed himself that he thought he would not last long. In fact, a number of the members of his immediate family called on that day, as he seemed to feel much better, and held a prayer meeting in his behalf. President Smith spent his eightieth birthday quietly in his room, November 13th, later expressing his appreciation for the hundreds of cards, letters and flowers which he received from friends.

President Smith offered his last words to members of his family on Sunday, when he spoke from his bed, expressing his great love for the Church, his people and his family. "I have reached the treasure of my life—the substance of life worth living—my family," he said. This was the last official speech of President Smith, and has been recorded and is treasured by his family.

Towards the end President Smith suffered severely. At 3 o'clock this morning he fell into a peaceful sleep, and passed away quietly at 4:50. He was conscious to the end, and passed away with the characteristic smile on his lips that has made him so many friends among both rich and poor, for indeed President Smith was a friend to all.

### APPRECIATIVE COMMENT.

Governor Simon Bamberger—I have had the privilege of knowing every president of the "Mormon" Church since President Young. I have observed their activity and works and accomplishments, and without criticizing any of the former presidents, and judging from my observation, I believe that President Joseph F. Smith has accomplished more in the way of building up the Church and the state and the city than any other since the death of President Young. While he has been generally known as a very devout churchman, he has also been distinguished for being thoroughly honest and fearless in doing everything he thought was right. Hence he has done more to obliterate the line which has existed for so many years in this state between the "Mormon" Church and those who were not affected by it.

Mayor W. Mont Ferry—To myself and to many others, the passing of President Smith comes as a distinct personal loss. To Salt Lake the loss is an immeasurable one, for few men have done as much toward the upbuilding of the city as did he. His sterling character, and genial personality will be missed by thousands of citizens, regardless of race, creed or wealth.

Dr. E. G. Gowans, state superintendent of public instruction—A great and good man has passed in the death of President Smith. His life has been the very embodiment of the best ideals of service, honor, loyalty and fearless devotion to the interests of his people. The power of his example and the potent influence of his personality are not less effective than the courageous advocacy of the principles of truth and right which has characterized his whole

life. To those who have had the honor and pleasure of knowing him he will always stand out as a valiant defender of the faith, appreciative of his loyal friends, gentle to a fault, and in his judgments ever tempering justice with mercy. Long may his memory be revered.

Judge Joshua Greenwood, president of the public utilities commission of Utah—President Joseph F. Smith was a strong character. He was a man of great courage and strength, yet not harsh or without feeling. His sincerity no person would question who knew him. His devotion to any cause he espoused carried great weight. His life's work and experience has been such as to develop in him leading characteristics, evinced in his public career. His friendship was enduring. The impress of his life upon his family, in my mind, speaks with marked degree of some very strong and desirable attributes. His efforts, morally, socially, religiously and financially, have been very apparent, not only in this state, but elsewhere.

NO PUBLIC FUNERAL.

At a meeting of the general authorities of the Church and representatives of the family this morning [November 19th], it was unanimously decided that in view of existing health conditions in the community, it would be improper to hold public funeral services for the late President Joseph F. Smith. This decision, though regretfully adopted, is a measure of prudence which will meet with general approval, we feel sure. Such services as shall be held at the time of interment in the city cemetery will therefore be brief. At a later date, however, announcement of which will be duly made, memorial services will be held throughout the whole Church for the beloved leader whose loss we so sincerely, but perforce silently, mourn.

ANTHON H. LUND,
CHARLES W. PENROSE,
Of the First Presidency.

## A WORD TO THE SAINTS.

WHEN I was a boy in Sunday-school—a large Wesleyan Sunday-school—I remember how we used to sing some of the hymns with such vim that it used to make every fibre of my very being thrill. And, my, how those hymns have stamped themselves upon my mind! Some of them I shall never forget, no matter how long I live. I remember one of them went somewhat like this:

"I often say my prayers,
But do I often pray?
And do the wishes of my heart
Go with the words I say?"

Yes, brothers and sisters, there is a lot of difference between

saying prayers and praying. Many children are taught to say prayers, and they kneel down and say them every night. The prayer is never varied under any circumstances. They reel it off like a gramophone record, and go to bed. Ah, but that is not praying! When we pray we put our heart and soul into what we speak. It is the wishes of our heart that direct the words that we say. A prayer is a heart-throb, the pleading of a human being offering up the desires of his heart to the Throne of Grace. That is the difference between saying prayers and praying.

Now, in our hymn book we have some of the most beautiful hymns that have ever been written, but how do we sing them? The Lord has said, "For my soul delighteth in the song of the heart, yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." That is what the Lord wants—heart-songs. It matters not whether we have a good voice or not, as long as we make it a heart-song, and really mean what we sing. But do we mean what we say? I am afraid that many of us do not. We just sing the songs through, like a mechanical instrument, and think no more about them. Some of those hymns are sublime. Some of them are a sermon in themselves—a sermon which some of us need to hear very often. Let us look at a few of them and see if we do really make heart-songs of them or not. Let us look at No. 88 in the "Songs of Zion." The first verse says:

"Nay, speak no ill. A kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan;
For, if but little good is known,
Still let us speak the best we can."

How many times have we sung this hymn, and then whispered scandal about someone. Instead of looking for the best that is in people, we have looked for all the faults that we can find, and let them be known broadcast.

Brothers and sisters, let us remember that one of the greatest lessons in life is to learn to take people at their best, not their worst—to look for the divine, not the human in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side. And when we are judging others, let us remember that we cannot judge our fellowmen without, in some measure, judging ourselves. We are always inwardly laying down laws for others, and by that very act we are forming a code of laws for ourselves. The wrong we see in another may be a sin of ignorance, but there can be no such excuse for us who have recognized and labelled it.

Now turn to page 214 in the "Songs of Zion." "Think gently of

the erring one." Ah, but do we? I have seen the erring one pushed farther into the mire, sometimes by a scornful look, sometimes by a harsh word. Oh, brothers and sisters, if we only knew the power of a smile, or a kind word, how willingly we would give them to the erring ones to help them build up their faith again.

Then there is another hymn which we sing very often, but we sometimes sing it more like parrots than intelligent beings. I allude to, "Now let us rejoice." The second verse says:

"We'll love one another, and never dissemble,
But cease to do evil, and ever be one;
And when the ungodly are fearing, and tremble,
We'll watch for the day when the Savior will come."

But do we love one another? If we do, we do not make it as manifest as we should do. Instead of speaking kind words to one another, we are often found backbiting and slandering. The sooner we learn the lesson taught by the Psalmist the better. For he says, "Behold how good and how pleasant it is, for brethren to live together in peace and unity."

And then we go on singing,

"In faith we'll rely on the arm of Jehovah
To guide through these last days of trouble and gloom."

And yet, when food became a bit scarce, some of the saints were wondering how long it would be before we were starving for the want of food. Yes, brothers and sisters, let us realize what we sing, and let us put our faith in the arm of Jehovah, for we are living in the days when pestilence and plagues are being sent broadcast on the earth, because the Lord has said to His servants that after their testimony, goes forth the testimony of earthquakes, plagues, pestilence, etc. So we must expect those calamities. But when we see these things coming upon the earth, let us not lose faith, but, rather, let us see in them the signs of the times, and because of them, let our faith grow stronger. Remember that we have been forewarned, and to be forewarned is to be forearmed. The gospel to us is a rock of salvation, and if we live up to the requirements of it, the destroying angel shall not hurt us. And when we meet together to praise our God, let us remember to make heart-songs of those beautiful songs of Zion.

Walsall. ARTHUR DIX.

## DIED.

OXSPRING.—October 22nd, 1918, an official report was received that George Harvey Oxspring was killed in action September 28th, 1918. He was born November 15th, 1896; baptized September 15th, 1907, by Elder H. C. Mansfield, and confirmed the same day by Elder Abel G. Rich.

OXSPRING.—Deep-felt sympathy is extended to Sister Ellen Oxspring and family, of the Barnsley branch, Sheffield conference, on the occasion

of the death of two sons in France. James Henry Oxspring was reported missing November 27th, 1917. October 2nd, 1918, he was officially reported killed, probably at the earlier date. He was born March 10th, 1894; baptized by Elder Franklin H. Wyatt, February 28th, 1904, and confirmed the same day by Elder Walter Parry.

BLAND.—Official notice has been sent to Mr. and Mrs. Clayton Bland to the effect that their son Albert, who was a member of the Bradford branch of the Church, was killed in action, in France, on the 23rd of October, 1918. Brother Albert Bland was born 29th October, 1899, and was baptized and confirmed 6th November, 1915. He held the Aaronic priesthood and the office of a deacon. To the last he bore a strong testimony to the truth of the gospel.

RUMBLE.—November 19th, 1918, of influenza-pneumonia, Brother William Charles Rumble. He was born 4th October, 1866, at London; baptized by Elder Porter S. Tillotson; and confirmed by Elder Stuart Eccles. The funeral services were held at Deseret, and at the grave.

WALKER.—Sister Margaret Walker, of Keady, has just received word that her son, Thomas F. C. Walker, died in Pretoria, South Africa, of pneumonia. Brother Walker served in the British forces in their German East African campaign, during which he contracted malaria, which left his body in a weakened condition. The deceased lived and died a faithful Latter-day Saint; he was baptized on the 6th of September, 1902, by Elder Alexander M. Faddis, and confirmed the following day by Elder Daniel S. Price. This is the third son Sister Walker has given to her country during the past year, says President Sidney L. Wyatt.

RUDD.—President William J. Loosle writes: "We desire to offer a word of sympathy to Brother and Sister John William Rudd, of the Middlesbrough branch, who lost their son, Harry Rudd, on November 21st, 1918, from the effects of influenza-pneumonia. Private Harry Rudd joined the Fourth Yorks regiment nearly two years ago. While in the service of his country he was wounded in France on April 11th, 1918. After receiving attention in France, he was sent to London, where he received treatment for his wounds in a London hospital. It was while at this hospital that he contracted the influenza which, owing to his weakened condition, he was unable to survive. Although Private Rudd was not a member of the Church, he was very friendly, and was investigating our principles."

CONTENTS:

Brigadier-General Richard W. Young ... ... ... ... 817
Freedom Through Obedience .. 820
"The Testator" ... ... ... 822
Jesus Christ's Second Coming... 823
Editorial: Proper Authority Necessary ... ... ... 824
President Smith's Last Hours... 827
A Word to the Saints ... ... 829

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE.

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.